

and individualism, though its image and tone are enfolded in the philosophy that every American inherits at birth, it has thrust upon him an entrance, is in truth lodged in by the most crippling of conventions.

Moreover, there is always an element of cruelty when individualism is logically acted out: the American's instinct.

It is to think well of everybody, and to wish everybody well, but in a spirit of rough comradeship, expecting every man to stand on his own legs and to be helpful to his turn. When he has given his neighbour a chance he thinks he has done enough for him; but he feels it an absolute duty to do that. It will take some hammering to drive a coddling socialism into America.

Materialism and Idealism in American Life

Santayana's own attitude here is elusive: there is doubtless approval and satisfaction in his sense of the justness of the generosity of attitude; but if Santayana knew anything of the ruthlessness of material exploitation in the later decades of the nineteenth century, he could hardly be happy with simply giving one's neighbour a chance—for one's neighbour may not be, and often was not, as strong as one is oneself; and the "chance" in such circumstances becomes a mockery. Yet, "coddling socialism"—the adjective seems inescapably in Santayana with hostility or contempt for the welfare state, for anything which would bridge rugged individualism, or soften it.

This elusiveness and ambiguity, with the impression it gives the reader that he is standing on continually shifting ground, is characteristic of all Santayana's writing about America. At least negatively, however, Santayana's knack of isolating and concentrating on essentials in national character is remarkable. The detachment of his observation was obviously enhanced by his always being something of a foreigner wherever he was. Professor Henfrey is right to emphasize Santayana's Spanishness: during forty years in America he never gave up his Spanish citizenship or his sense of being a European, though he had not lived in Europe since he was nine. But for all his pure Spanish blood and his obvious attraction to his homeland, he could see it too with a detachment possible only to one who had accustomed himself to looking in from the outside. Professor Henfrey describes Santayana's aim in America as being similar to Arnold's—to reveal a society to itself from an outside viewpoint, to bring other standards to bear than the self-confirming ones it is used to. But Santayana was permanently outside in a way that Arnold never was: with all his wit and elegance, Arnold never escapes from the sense of urgency that came from his being himself intimately and practically involved in his own society.

Santayana is by contrast remote—detached not only from the special

character and circumstances of American life, but especially after his escape from Harvard) careful to avoid limiting commitments and involvements of any kind. For him, philosophy is necessarily devalued and disoriented—just as one might hope, given real currency—by being made part of the common language of men. Culture is a way of escaping from and showing oneself superior to society—it is a triumph of the individual over society. It is not a way of living life to the full, but of separating oneself from life, gathering its private collection of curiosities, much as amateurs seek their museums with fragments of ancient works: "an aroma inhaled by those who walk in the evening in the garden of life" (see "Liberalism and Culture"). There are moments when Santayana suggests the world of Gilbert Osmond; and he was right to insist on his nearness to Pater, even if he called him an enthusiast for the irresponsibly beautiful. There is not much sense of "responsibility" in Santayana's conception of culture.

To such criticism Santayana would very likely reply that he never said there was and was certainly not committing himself to a life of "culture", and indeed saw every reason not to view life as restricted to the circumstances of human life on earth; keeping himself detached from the limitations of practice might seem an essential condition for keeping a sense of the ideal unimpaired. But it is a serious drawback of such a viewpoint that it is bound to express the ideal largely in negatives: Santayana's hostile, destructive criticism is much more interesting and persuasive than his relatively few attempts to create a positive sense of what he believes in and acts by.

From the well-known "Poetry of Barbarism" the reader will probably get the impression that Santayana knows what civilization is, though he might find it hard to put it into words that do more than delimit qualities which Santayana's two subjects do not possess. Whitman, we read, made no place for thought in his poetry, failed altogether to keep in mind a higher standard by which to judge common life, was quite without any principle of selection; Browning likewise displays a failure in rationality, an indifference to perfection, for him no ideal truly exists. All these criticisms are just and well merited—they were made as early as 1900, and nothing has come to supplant or supersede them. Nor, within the context of this splendid essay, does one need more than a reminder of what is missing to identify the shortcomings of the two poets. Yet when, feeling the need to move onward and seek more solid sustenance, we ask for a positive statement of what all these absent qualities make in sum, we get the relatively restricted field of the Italian poets' ability to turn love from a passion into the energy of contemplation or

fixed over the universe, or generalizations which fail to take fire:

It is in the subsoil of minority, of tradition, of dire necessity that human welfare is rooted, together with wisdom and intellect and art, and the flowers of culture that do not draw their sap from that soil are only paper flowers.

"Liberalism and Culture"

What is definite here, and within limits specific, is Santayana's belief in the importance of tradition, though a curiously discordant note is struck by "uniformity", which Santayana elsewhere calls "an aesthetic epicure and a vital bore"; also, we read nothing of how tradition is or can be embodied and recreated in contemporary life, or how it informs wisdom and unaffected art before all are divided into the vapour of metaphor which with Santayana so often does duty for reasoned argument.

Santayana in fact gives the reader altogether too much excuse to interpret his devotion to civilization in terms involving a refusal to commit ideals to the hard test of daily living, too many occasions to suppose that it is adequately expressed in the elegance of a cult of style. Santayana's style is likely to be one of the chief stumbling-blocks to the well-intentioned reader seeking to come to grips with his thought. It is a highly manufactured style and a highly opaque one, created, as it seems, as a work of art in its own right—not a medium, but itself an object of perception and attention, full of tricks and intricacies and sudden exposures which puzzle and tense the reader without in the end much illuminating their ostensible theme.

The style is one which at times actively obscures or even prevents thought:

Our logical thoughts dominate experience only as the parallels and meridians make a checkboard of the sea. They guide our voyage without controlling the waves; which loss for ever in spite of our ability to ride over them to our chosen ends. Sanity is madness put to good uses; waking life is a dream controlled.

("The Elements and Function of Poetry")

This prose gives the impression that the substructure exists for the sake of the froth of metaphor above it. It is a vicious prose, from which it is indeed possible to extract a vague sense of what the author is talking about, but in which the metaphor so swamps the thought that it is impossible to read it as a creative expression of fact conceals not thought but the absence of thought, for which a vague musing is substituted: clear conceptual thought can always express itself in articulate language, for such thought must be formed in language and should not tolerate inarticulate simply because the words are fluent. No one who was seriously concerned for the relevance of his images or for the clarity of his thought clearly and directly could have committed him-

self to such an effusion of self-perpetuating imagery. (Nor can it be excused by calling it "poetic", for it is the language, if of any, only of bad poetry. As for the concluding epigrams the self-conscious paradox is self-defeating, leaving one with a sense of trivialism contradictorily expressed or intention unrealized in act.)

Even where he has not wholly hidden his thought in decorative dress, Santayana seems unable to resist the compulsion to add an image on:

The intellect of Lucretius rises, but rises comparatively empty; his vision sees things as a whole, and in their right places, but sees very little of them; he is quite deaf to their intricacy, to their hind-like multiform little souls.

(Three Philosophical Poems)

What does Santayana think is achieved by his bird-like appendix? The fine judgment on Lucretius has received its complete statement in abstract conceptual terms which are wholly appropriate to it: no one who has not understood the abstract statement will receive any clearer or more vivid impression from the frilly addition at the end, whose only function indeed seems to be limited to providing the occasion for a sweet little sound-picture of Santayana's own which follows. It is tempting to apply to Santayana an observation of his about Bergson:

He uses the French language in the manner of the more recent artists in France, relating the precision of phrase and the measured judgements which are traditional in French literature, yet managing to envelop everything in a penumbra of emotional suggestion. Each expression of an idea is complete in itself; yet these expressions are often varied and constantly metaphorical, so that we are led to feel that much in that idea has remained unexpressed and is indeed inexpressible.

("The Philosophy of Henri Bergson")

To a philosopher an idea that is inexpressible is not, truly speaking, an idea; and this certainly seems to be the case with the quotation above from "The Elements and Function of Poetry", with the additional limitation that the emotional suggestiveness of Santayana's imagery largely remains private and impalpable. The idea about Lucretius has found clear and adequate expression, and is only fused up by irrelevant imagery.

At times, however, Santayana seems actually to be using a semi-private language. When, for example, he speaks of a man being "sometimes a coloured and sometimes a clear medium for the energies he exerts" (*Reason in Society*), it may seem that there is nothing more alarming here than an ineffectual image that has got out of control; for how could a man be both a medium for energy to pass through and the agent of the energy? But in an author who can apparently use the word "prurient" to mean hypocritical or fraudulent, one cannot be sure. The passage just cited goes on:

When a thought conveyed or a work

done enters alone into the experience, no friendship is made; it is always the case when the ally retains any charm, a new explanation or concealed work he performed.

The frustrated reader, anxious to feel that the sentences he put together haphazardly, and decide that it is more necessary connectives than out. The philosophical may serve a revealing purpose where a similar problem presents itself; but there is Santayana's case an equivalent of the difficulties and creases of the language are the struggle to express or to feel, and complex thought.

This passage comes from *The Life of Reason*, which is certainly not the most appropriate to the low of primitive (the path of discipline and the greatest pains to be clear, but in thought, it is likely that he did not know the difference between the two. It seems hard to believe; yet to a man who is living in his own thought, linguistic insulation was almost inevitable outcome of any sense of not being anywhere he actually had more unattractive expression is the superior attitude of a fumes complained, and often makes itself felt.

Even the celebrated wit enough at times, as if he were have a dry supercilious air characteristic of Santayana's enees to things he feels through before other people. Many must seem insulting to his traits, though shrewd and clear in their dry way sympathy, essentially there is no real touch by living wit, he makes a great interest and value in the consciousness of a relation to the past is one of the greatest strengths. In "The Philosophy of Bergson", he makes a great interest and value in the consciousness of a relation to the past is one of the greatest strengths.

He takes the past as a dead object, as not as an authority and as an object. One reason why history was so interesting to him was that he was less conscious of separation from the past. The perspective of time is clear because the synthesis of the past is more complete.

Here, surely, one thinks, is a sane and humane view of progress which is empty and things no lasting satisfaction if it is not a progress in the human mind. It is true that many people, asked to identify the means by which the conditions of existence are bettered and "new instruments, unknown to nature, are offered to each individual for his better equipment", might think first of all of religion or of logic and perhaps especially of science and philosophy, is emptying the word of its meaning. But he maintains the essential relationship between art and the creation of value, of a "humaner school" of human endeavour, without which art is the mere fancy of individual consciousness. Even so, the critical reader may ask whether he has been given more here than a sense of general uplift: "monkling outer things into sympathy with inner values"—yes, one has the general sense that art ought to be doing something like this, with its hint that the outer world might somehow be an expression of what really exists for us.

But to one humbling sense the outer world, so far as we are responsible for moulding it, cannot but be an expression of what we value, of what we are prepared to stake our money on. Santayana, of course, is not talking about that; but when we ask how, more precisely, art helps the conditions of existence for the multitudes who pay it no very flattering attention, we find ourselves stunted off into an image whose intended relevance we cannot immediately guess, and are therefore perhaps inclined to shrug the whole thing off with a reflection along the lines of E. M. Forster's complaint against Coarad:

Is there not a central absurdity, something noble, heroic, beautiful, inspiring, half a dozen great books; but obscure, obscure?

Conrad, Forster grumbles, "is always promising to make some general philosophical statement about the universe, and then refraining with a grail disclaimer". With Santayana there seems at times to be nothing but general philosophic statements about the universe.

make up [American] life" by Henry. Nor can it be excused by calling it "poetic", for it is the language, if of any, only of bad poetry. As for the concluding epigrams the self-conscious paradox is self-defeating, leaving one with a sense of trivialism contradictorily expressed or intention unrealized in act.)

The frustrated reader, anxious to feel that the sentences he put together haphazardly, and decide that it is more necessary connectives than out. The philosophical may serve a revealing purpose where a similar problem presents itself; but there is Santayana's case an equivalent of the difficulties and creases of the language are the struggle to express or to feel, and complex thought.

This passage comes from *The Life of Reason*, which is certainly not the most appropriate to the low of primitive (the path of discipline and the greatest pains to be clear, but in thought, it is likely that he did not know the difference between the two. It seems hard to believe; yet to a man who is living in his own thought, linguistic insulation was almost inevitable outcome of any sense of not being anywhere he actually had more unattractive expression is the superior attitude of a fumes complained, and often makes itself felt.

Even the celebrated wit enough at times, as if he were have a dry supercilious air characteristic of Santayana's enees to things he feels through before other people. Many must seem insulting to his traits, though shrewd and clear in their dry way sympathy, essentially there is no real touch by living wit, he makes a great interest and value in the consciousness of a relation to the past is one of the greatest strengths. In "The Philosophy of Bergson", he makes a great interest and value in the consciousness of a relation to the past is one of the greatest strengths.

He takes the past as a dead object, as not as an authority and as an object. One reason why history was so interesting to him was that he was less conscious of separation from the past. The perspective of time is clear because the synthesis of the past is more complete.

Here, surely, one thinks, is a sane and humane view of progress which is empty and things no lasting satisfaction if it is not a progress in the human mind. It is true that many people, asked to identify the means by which the conditions of existence are bettered and "new instruments, unknown to nature, are offered to each individual for his better equipment", might think first of all of religion or of logic and perhaps especially of science and philosophy, is emptying the word of its meaning. But he maintains the essential relationship between art and the creation of value, of a "humaner school" of human endeavour, without which art is the mere fancy of individual consciousness. Even so, the critical reader may ask whether he has been given more here than a sense of general uplift: "monkling outer things into sympathy with inner values"—yes, one has the general sense that art ought to be doing something like this, with its hint that the outer world might somehow be an expression of what really exists for us.

But to one humbling sense the outer world, so far as we are responsible for moulding it, cannot but be an expression of what we value, of what we are prepared to stake our money on. Santayana, of course, is not talking about that; but when we ask how, more precisely, art helps the conditions of existence for the multitudes who pay it no very flattering attention, we find ourselves stunted off into an image whose intended relevance we cannot immediately guess, and are therefore perhaps inclined to shrug the whole thing off with a reflection along the lines of E. M. Forster's complaint against Coarad:

Is there not a central absurdity, something noble, heroic, beautiful, inspiring, half a dozen great books; but obscure, obscure?

Conrad, Forster grumbles, "is always promising to make some general philosophical statement about the universe, and then refraining with a grail disclaimer". With Santayana there seems at times to be nothing but general philosophic statements about the universe.

make up [American] life" by Henry. Nor can it be excused by calling it "poetic", for it is the language, if of any, only of bad poetry. As for the concluding epigrams the self-conscious paradox is self-defeating, leaving one with a sense of trivialism contradictorily expressed or intention unrealized in act.)

The frustrated reader, anxious to feel that the sentences he put together haphazardly, and decide that it is more necessary connectives than out. The philosophical may serve a revealing purpose where a similar problem presents itself; but there is Santayana's case an equivalent of the difficulties and creases of the language are the struggle to express or to feel, and complex thought.

This passage comes from *The Life of Reason*, which is certainly not the most appropriate to the low of primitive (the path of discipline and the greatest pains to be clear, but in thought, it is likely that he did not know the difference between the two. It seems hard to believe; yet to a man who is living in his own thought, linguistic insulation was almost inevitable outcome of any sense of not being anywhere he actually had more unattractive expression is the superior attitude of a fumes complained, and often makes itself felt.

Even the celebrated wit enough at times, as if he were have a dry supercilious air characteristic of Santayana's enees to things he feels through before other people. Many must seem insulting to his traits, though shrewd and clear in their dry way sympathy, essentially there is no real touch by living wit, he makes a great interest and value in the consciousness of a relation to the past is one of the greatest strengths. In "The Philosophy of Bergson", he makes a great interest and value in the consciousness of a relation to the past is one of the greatest strengths.

He takes the past as a dead object, as not as an authority and as an object. One reason why history was so interesting to him was that he was less conscious of separation from the past. The perspective of time is clear because the synthesis of the past is more complete.

Here, surely, one thinks, is a sane and humane view of progress which is empty and things no lasting satisfaction if it is not a progress in the human mind. It is true that many people, asked to identify the means by which the conditions of existence are bettered and "new instruments, unknown to nature, are offered to each individual for his better equipment", might think first of all of religion or of logic and perhaps especially of science and philosophy, is emptying the word of its meaning. But he maintains the essential relationship between art and the creation of value, of a "humaner school" of human endeavour, without which art is the mere fancy of individual consciousness. Even so, the critical reader may ask whether he has been given more here than a sense of general uplift: "monkling outer things into sympathy with inner values"—yes, one has the general sense that art ought to be doing something like this, with its hint that the outer world might somehow be an expression of what really exists for us.

But to one humbling sense the outer world, so far as we are responsible for moulding it, cannot but be an expression of what we value, of what we are prepared to stake our money on. Santayana, of course, is not talking about that; but when we ask how, more precisely, art helps the conditions of existence for the multitudes who pay it no very flattering attention, we find ourselves stunted off into an image whose intended relevance we cannot immediately guess, and are therefore perhaps inclined to shrug the whole thing off with a reflection along the lines of E. M. Forster's complaint against Coarad:

Is there not a central absurdity, something noble, heroic, beautiful, inspiring, half a dozen great books; but obscure, obscure?

Conrad, Forster grumbles, "is always promising to make some general philosophical statement about the universe, and then refraining with a grail disclaimer". With Santayana there seems at times to be nothing but general philosophic statements about the universe.

his work as a whole. His obscurity seems and this is his most bothersome aspect to be an obscenity of withdrawal from the specific. If his thought is precise, he has not, it seems, found an adequate vehicle for it—perhaps because he has not brought the problems of expression directly to bear on the formation of his concepts at the earliest possible stage, so that they remain for too long as beautiful mist in the brain. At moments the sun comes through with a clarity that is all the more dazzling in being unprepared for:

In a thoroughly humanized society everything—clothes, speech, manners, government—is a work of art, being so done as to be a pleasure and a stimulus to itself.

"Marginal Notes"

But then the cloud returns, and we look in vain for some indication of how such ideas can be applied to life.

"Feeling, where it is profound," Professor Henfrey finely says, "is an expression of intelligence, not an escape from it." But in Santayana's formal work, the expression is often so oblique and passes through so many generalizing removes, that the feeling appears refined to the point where it can hardly be recognized as feeling at all. Santayana represents a tedious triumph of civilization bought at the cost of a withdrawal which in the end makes communication nearly impossible. For civilization is only worthy in so far as it perfects the art of daily living. In default of this, it must itself be the ground of decadence and the occasion of rivalry. As Rajah Amar bluntly put it in L. E. Myers's *The Near and the Far*:

At what point between barbarism and decadence does civilization reign? If a civilized community be defined as one where you find aesthetic preoccupations, subtle thought, and polished intercourse, is civilization necessarily desirable? Aesthetic preoccupations are not inconsistent with a wholly inadequate conception of the range and power of art; thought may be subtle and yet trivial; and polished intercourse may be singularly uninteresting.

This is not to suggest that Santayana would have found much congenial company at the court of Prince Danial. But it is his weakness, or perhaps rather his misfortune, to appear to ally himself uncomfortably often with an aspect of European civility open to Myers's criticism. He will certainly continue to upset many readers, who, instead of being challenged to formulate their own criteria precisely and to become more clear-headed and exacting about their own standards of civilization and judgment, may feel only the more inclined to turn away and defend what they are used to. This would be a pity, for Santayana's greatest value for the twentieth century seems to lie in his ability to analyse social situations from the standpoint of a philosopher, so that issues that may be remote in place and time are perceived as in some way present and relevant to a contemporary situation. This is why an essay such as "English Liberty in America" continues to be so rewarding after the conditions have given rise to it. In some degree passed away. If the failure to connect is often to be laid at Santayana's door this detachment and generalizing power being bought at the cost of a nearly fatal withdrawal, the fault must as often be in the reader's unwillingness to disturb his own self-satisfaction or self-esteem. "It seems to me pre-eminently desirable," George Eliot once observed, "that we should learn not to make our personal comfort a standard of truth." Too rarely a dismissal of Santayana ought to make an Englishman uncomfortably aware of how treacherously easy just this betrayal of truth may be.

Dr. C. Reedijk, Director of the Royal Library at The Hague, who is the James P. R. Lyell, Reader in Bibliography at Oxford University, will give his Lyell Lectures on "The Labours of Hercules: Some Observations on the History of Erasmus's Opera Omnia" at 5 p.m., on May 14, 16, 19, 21 and 23, in the St. Cross Building, Oxford.

Two of Professor Bruce Dickinson's Sandars Lectures at Cambridge, announced in these columns last week, have been cancelled. Only the lecture due on April 25 will be given.

POSTAGE: INLAND 4d. ABROAD 7d. RETURNED TO POST OFFICE, 11, NEW YORK, N.Y. 10003. PRICE 6s. 6d. IN CURRENCY OF 11s. 6d. STAMP, 1969.

Cambridge Books on Sociology and Social Anthropology

The Affluent Worker

JOHN GOLDTHORPE, DAVID LOCKWOOD, FRANK BECHHOFFER, JENNIFER PLATT

A project awaited with keen interest for over five years which was undertaken to test empirically the widely-accepted thesis of working-class *embourgeoisement*. The affluent workers studied are from three firms in Luton, a town which has benefited faster and more consistently than almost any other in south-east England in the economic boom of the fifties and sixties.

1. The Affluent Worker: Industrial Attitudes and Behaviour

"Through, competent and modest in its claims." *The Economic Journal* Cloth 40s. net; paperback 12s. net

2. The Affluent Worker: Political Attitudes and Behaviour

Cloth 30s. net; paperback 10s. net

An Introduction to Sociology

J. E. GOLDTHORPE

"A thoroughly sound and authoritative introduction to sociology written with a simple directness and clarity that is difficult in any subject and rare indeed in sociology... can be genuinely recommended to an uninitiated reader." *The Times Educational Supplement* Cloth 45s. net; paperback 17s. net

Sociological Studies 1

Social Stratification

Edited by J. A. JACKSON

Contributions by J. A. JACKSON, ERIK ALLAROT, W. G. RUNCIMAN, S. N. EISENSTADT, EDWARD SHILS, MARK ABRAMS, LEONARD BROOM, FRIEDRICH FÜRSTENBERG, W. WESOLOWSKI, K. SLOMCZYNSKI, F. LANCASTER JONES and JERZY ZUBRZYCKI

The first four papers consider some of the terms used to describe stratification: class, status, power, deference, privilege, prestige. The other papers study aspects of social stratification in particular societies, and include reports on recent empirical research in the field. 40s. net

Sociological Studies 2

Migration

Edited by J. A. JACKSON

To be published late 1969. About 100s. net

Cambridge Papers in Social Anthropology 5

Dialectic in Practical Religion

Edited by E. R. LEACH

Practical religion is concerned with daily living: philosophical religion with theological abstractions. In five detailed anthropological studies, scholars examine the dialectic interplay between these two concepts. Three of the studies are of relatively civilized Buddhist villages in Ceylon and Thailand; two are of more primitive peoples in Africa and New Guinea. Yet all have to face and work out this interplay, and in doing so show remarkable similarities. 40s. net

Evolution and Society

A Study in Victorian Social Theory

J. W. BURROW

"A gem of a book. He is a superb expositor... He will survive, to be read and re-read as he deserves to be." *New Society* "Burrow writes with condensed and unceasing vigour... with a relaxed command of the philosophic issues involved; handling the history of ideas as effortlessly as Noel Coward a drawing room." *New Statesman* "Dr Burrow's book is consistently intelligent, lively and even witty... a most valuable contribution to the intellectual history of the nineteenth century." *Tribune* Cloth 45s. net

Paperback to be published late 1969. About 15s. net

Cambridge Geographical Studies 1

Urban Analysis

A Study of City Structure with Special Reference to Sunderland

BRIAN T. ROBSON

This book outlines the methodology and techniques used increasingly by urban geographers, including the application of methods from other disciplines. Dr Robson stresses the need for the urban geographer to use some of the techniques and theory of sociology in his work. He demonstrates the use of these techniques in an analysis of the human ecology and working-class attitudes to education in Sunderland, a town in north-eastern England with a high proportion of working-class people. To be published shortly. About 70s. net

CAMBRIDGE UNIVERSITY PRESS

Oxford University Press

A History of the Asians in East Africa c. 1886-1945

J. S. MANGAT

This is the first detailed study of the historical process whereby the scattered Asian commercial population along the East African coast was transformed into a major 'settlement' in the interior. The economic, political, and social implications of Asian immigration into East Africa during the colonial period are fully examined. *Oxford Studies in African Affairs* 2 maps 55/- net

The Goths in Spain

E. A. THOMPSON

Visigothic kings ruled Spain throughout the sixth and seventh centuries. Professor Thompson here studies their political and military achievements, their method of government, and their religious activity. Many of the questions he discusses have not been dealt with except by Spanish scholars. 70/- net

Plebs and Princes

Z. YAVETZ

Why did the Julio-Claudian emperors make so many efforts to endear themselves to the urban populace? What was the role of the Plebs urbana in Roman politics after the legislative and electoral power diminished? This study of the relationship between the Plebs urbana (from Augustus to Nero) and the city Plebs deals with these and other questions. 38/- net

The Application of the European Convention on Human Rights

J. E. S. FAWCETT

The European Convention on Human Rights has been in operation since 1954. This is a survey of how it has been applied in some 3,000 cases by the bodies established under it, principally the European Commission of Human Rights. 75/- net

Philopoemen

R. M. ERRINGTON

This book deals with Philopoemen's political career during the period when the Achaean League made the transition from being a Macedonian satellite to becoming a Roman ally. Philopoemen's attempts to assert Achaean independence are discussed against the background of Achaean internal politics and Roman expansion. 2 maps 63/- net

The New Temple

R. J. MCKELVEY

The New Temple is a study of one of the neglected images of the church in the New Testament. It begins by considering the significance of the temple in the Jewish literature. The New Testament use of the image is examined at length, and similarities and differences in regard to extraneous traditions are noted. *Oxford Theological Monographs* 42/- net

A Portrait of the Lancashire Textile Industry

L. H. C. TIPPETT

The technological transformation of the Lancashire textile industry is a prime example of modern industrial development. This book describes that transformation, especially since 1945. In all aspects of the industry. 32 plates 9 figures map 42/- net

In Search of Cultural History

B. H. GOMBRICH

The term Cultural History, and its use, have not become fully acclimatized to academic usage. Professor Gombrich discusses the dependence of these terms on Hegel's metaphysical notion of the Idea of the Age. *The Philip Maurice Denike Lecture for 1968* paper covers 5/- net

Northern Indian

Mr. Wyndham Lewis's *The World of Goya* is a very different kind of book, and makes no claim to being scholarly or methodical. It is as lively a performance as any of his other historical biographies: the work of an *afficionado* who admits to being no specialist, and who does not hesitate to embellish his story with legend, conjecture and digression. The result is a vivacious, not always accurate, account of Goya and his art, with reference to its political and social background, and with particular emphasis on the artist's private life. The text is very fully illustrated with good colour plates, but very sparingly provided with references, so that it is often difficult to distinguish between fact and fiction. The very short bibliography does not include Klingender's *Goya*. This is obviously not a book for the specialist, but given the widespread popular interest in Goya today, it is the kind of handsome publication to attract and hold the general reader.

Mr. Madanjeet Singh is no Monk-ejee, but his aims, ambitions and qualifications are of roughly the same order. He is a brilliant photographer, as excellent in his own way as Wint Swann, Eliot Elisberg, or the late Ramanathan Burnier. Give him a wall-painting or a piece of sculpture and he can produce a photograph which not only does ample justice to the aesthetic qualities of the original but is itself a work of art. His skill is by no means confined to objects, but includes landscapes and architecture, and he can catch the regional character of an area with brilliantly selective shots. He is as skilful with colour as with black and white. But although he battles hard with the available literature, he is too unmerciful, ingenuous and superficial to be taken seriously as a scholar. His texts, although at first sight readable, are full of ill-digested material, misconceptions and misstatements.

In view of the present western vogue for Nepal and Himalayan art, *Himalayan Art* was perhaps

No real attempt is made to grapple with such fundamental problems as why Buddhism should have created certain areas and not others. Hinduism should have established Buddhism in Nepal, and Himachal Pradesh should have a non-Buddhist and wholly Indian culture. His ignorance of the search, especially in the field of religion in Himachal Pradesh, is astounding, and the dating given is often full of surprises. He has more enthusiasm than taste, and it is difficult to understand why certain inferior carvings, murals, sculpture and bronze were included when the choice was vast.

being selfish and give his parishioners who are such wonderful people grandchildren?" If this were just the old masculine spiral of sexual degradation, these confessions to a psychoanalyst (Spiegelvogel, O. "The Puzled Penis," *Internationale Zeitschrift für Psychoanalyse*, Vol. XXIV, p.909) might verge on pornography. Does not "Portnoy," the very name, seem some self-inflicted anagram of "P. Roth" and "pornoy"? Yet it is the comedy which is triumphant — a peculiarly Jewish comedy on the borderlines of fantasy and despair, exhibitionism and strongly felt ethical impulses, sexual lust and overriding feelings of shame.

It is the same borderline territory where Charlie Chaplin's *Modern* or

But who is this other rabbi, plain, Spielvogel? "Doctor, my doctor, what do you say, LE? PUT THE ID BACK IN YID! Liberate this nice Jewish boy's libido, will you please? Raise the prices if you have to -I'll pay anything! Only enough covering in the face of the deep, dark pleasures!" Portnoy is the victim of a psychological disease and neither his Jewishness nor assimilation (*ahimsa* Alton Christian Peterson, *Al Port. Al Parsons*), neither Manhattan nor Zionism, can save him. A universal Messiah (Assistant Commissioner of Human Opportunity for the City of New

Olivia Mannin
The Playroom

James Leason
They Don't Make Them

Youngman C
Mr Champion's Farthing

Dennis Guerr

g	30s
Like That Any More	25s
arter	(April 21) 30s
ier	

Except that they are both creations of Spanish monarchs, the two monuments, separated by a century and a half, that give the title to this volume are virtually unconnected with each other. There is little evidence that Philip V is here alleged to have inherited from his distant relative, Philip II. In fact, the two monuments are dealt with separately, each with a short Introduction, in two series of illustrations with long captions. Since the book belongs to a "Great Gallery" series, the illustrations are not confined to the architecture of the Escorial and La Granja but include a somewhat arbitrary selection of the works of art that they house today, as repositories of the Spanish royal collection. The value of the book rests largely on the high quality of its illus-

behind clos

ed doors

the willing acceptance of others. The secret source of his humour, in Mark Twain's words, "is not joy but sorrow. There is no humour in heaven."

Frank Yerby
The Garfield Honour

us Aunt	25s
	(ra-issue) 30s

(Continued from page 60)

... "clearly the result
much shrewd observation."
tion." TLS

**RAPP &
WHITING**

76 New Oxford Street
London WC1
01-636 3136

HUGO WOLTRAM: *Root and Branch*
279pp. Longmans. £2.

The Nazi persecution of German Jewry, in all its detailed horror, now joins the annals of the extermination of novelists.

Schoolgirl passions, and schoolgirl language, are notorious literary traps for women novelists, and Miss Manly, in striving to convey the intelligent, unhappy Laura relies heavily on inarticulate exclamations of "Grief!" "Steaming nil!" "Beyond dreams!" and on the excitement of a new dress, Vicki's "velvet pallor" and "shimmering hair". Somehow, what is intended as vivid evocation of provincial teenage life sounds earnestly unconvincing, and by far the best scenes in the book describe Camperley's seedy gentility or Isle of Wight beaches.

V. E. Stack (Ed.)
The Love-Letters of Robert
and Elizabeth Barrett

Susanne Knoch
Chorus: An Anthology of British
Choral Music

Juvenile . . .

Ruth Ainsworth
Look, Do and Listen

Editor) Robert Browning (April 21) Illus. 42s	
owles Child Poems	50s
th (April 28) Illus. 21s	

100

The adjective "phantastisch" (fantastic) is used to describe the quality of the illustrations, which are noted as being of high quality and valuable for the study of the Spanish royal collection.

moniously removes his family and his money to England, where he makes a fortune in plastics. His son

Heiner

100

And that's how classes were born



Upper Silesia and German reparation

W. N. MELLICOTT, DOROTHY DAKIN and M. E. LAURIE (Editors): *Documents on British Foreign Policy, 1919-1939. First Series. Volume 16. 1,000pp. H.M.S.O. £5 10s.*

This must be the bulkiest and most inclusive of all selections from British Government papers in this series, at any rate in proportion to the short period covered and the narrow range of subjects dealt with. Just over 1,000 pages and 859 documents are devoted to twenty-one months, all told (March, 1921, to November, 1922). The main themes are Upper Silesia after the plebiscite and German defaults over reparation and disarmament. In all these the book is a continuation of Volume 15 (reviewed in the TLS September 14, 1967). The editor of this volume, Mr. Douglas Dakin, has given references where necessary, and has included, as was done in Volume 15, a few quotations from other important sources, such as Lord D'Abernon's *Ambassador of Peace*, a valuable account of his service in Berlin during these critical years.

For professional historians dealing with British foreign policy, this volume, like its predecessor, is an indispensable source-book. The general reader or amateur student of foreign affairs may incline to doubt the value of such a mass of detail. Is it really useful, he may ask, to take a random example - to know that up to March, 1921, the German civil population had surrendered 140 trench-mortars, 681,334 rifles and carbines, and 15,822,900 rounds of small ammunition. The short answer is that if historians who use this series are to have confidence in the editors, then the latter, using their judgment, may omit whole documents and note "not printed", but if they include any document then they must give it in its entirety, leaving to the side of generosity in selection, even of papers that may seem tedious or irrelevant to many readers. Mr. Dakin states that, like his predecessor, he was given access to all papers in the Foreign Office archives and freedom of selection and arrangement. The present volume was prepared before Foreign Office archives up to 1922 were opened up to the general public.

All readers may be assured that, if they dig in this mine, they will find several important nuggets, some of lively interest. In a telegram to the British Embassy in Rome of July 25, 1921, the Foreign Minister, Lord Curzon, described Upper Silesia as "the most difficult problem with which the Allies have been faced since the end of the war". Mr. Dakin amplifies this and quotes Major Olley, a British officer on the Allied Commission in Upper Silesia, as saying that acute Anglo-French differences over that issue "stand as a symptom of the divergence in policy between England and France". This, in fact, overshadows most of this book. It even caused Sir Eyre Crowe, the Permanent Under-Secretary of State in the Foreign Office, to write a minute, initiated by Lord Curzon, saying that

from the point of view of general foreign policy, the maintenance of the Entente remains of supreme importance.

Some of the Treasury and other Downing Street tendencies are towards the substitution of an Entente with Germany in place of that with France.

This seems to be a bit at certain persons in Lloyd George's entourage. A dramatic feature of the Allied discussions on Upper Silesia was the stubborn refusal of President Wilson to agree to a plebiscite. The territory, he said, was Polish and should be surrendered to Poland accordingly. In this he was much influenced by Dr. Lord, his adviser on Polish questions, against whom the British expert, Sir James Headlam-Morley, had to contend, just as Lloyd George contended against the President. All Headlam-Morley's memoranda are deeply interesting. In the end the plebiscite was held, in conditions well controlled by the Allied Commission, though there was a fatality among the Italian troops, and the British members under almost intolerable strain, deprived of the coal strike in Great Britain, an every turn met with extreme bias in favour of the Poles, by their French colleague, General Le Rond. The majority of votes went to the Germans, who claimed the whole territory should remain theirs, and the break-up of a homogeneous economic unit be avoided. But the large Polish vote in the rural districts and communes, and French determination to deprive Germany of territory made a division inevitable, and difficult. After wrestling with the problem, and contending with the complication of a big insurrection led by the Polish nationalist, Korfanty, the Allies left the decision to the Council of the League of Nations. This body favoured a division and proposed to offset its economic drawbacks by special agreements between the Polish and German governments, of which we shall no doubt learn more in a later volume.

On the other issues - reparation, disarmament, the sanctions against Germany in March, 1921 - Great Britain, generally supported by Italy, at times came dangerously near a break with France. But lengthy personal correspondence between Curzon and Briand averted this, and there was even a suggestion publicly made by Lord Derby that Great Britain should enter into a formal alliance with France. The ambassador in Paris, Lord Hardinge, explained and in some degree excused France's headstrong policy as being the result of a conviction that Germany would recover and attack France again, of a bitter realization that France could not look to the United States for support, and of the fact that France had given up her plan of permanently occupying the Rhineland, only to find that Great Britain, who had secured this concession by a Rhineland defence agreement, would not ratify it.

One of the most readable and crucial papers in this book is Curzon's memorandum of December 28, 1921, on the pros and cons of the proposed alliance. This historic document was based largely on notes by Crowe, who never wavered in his view that, whatever difficulties France might make for Great Britain in Europe and other parts of the world, it was essential for the British Government, in the country's interests, to continue to try to work with her. Curzon's conclusion was that it would be a mistake to "revive the old policy of State alliances, which had been superseded by the League of Nations".

and would be repugnant to large numbers of people in Great Britain - where feeling was veering to sympathy for the defeated enemy - and even more in the Dominions. Curzon wanted an alliance "confined to the contingency of an unprovoked attack by Germany on France, as contemplated in the abortive Treaty of Versailles in 1919". There are several other papers of more or less equal interest: they pointed to later developments, and in some ways have some relevance to the present day.

Two other points may be noted: first, American indifference to the momentous discussions in Europe; then the absence of Russia from Allied calculations. When Headlam-Morley suggested a deal with Poland

over Upper Silesia by linking it with East Galicia, Curzon retorted it. He said that if East Galicia did not go to Poland it would go to Russia, and "we do not want to see Russia brought down to the Carpathians". Fear of communism from the East was widespread, and used by Germany to justify her maintaining some part of her military strength. The Foreign Office thought this was not wholly sincere, especially when Wirth became Chancellor. But the rise of the Soviet Union as a military power was not foreseen. Two prophesies may also be noted, first Stresemann's that a form of "national Bolshevism" would come and the Treasury's that a financial crash in Germany was certain unless policy

changed. This was when the mark stood at 24 to the pound.

In these admirably edited there has never, so far as the reviewer knows, been a single print. Now, in document 548 there is a unique telegram from the British Embassy in Berlin, dated April 1, 1921, which is a masterpiece of misrepresentation. It is, of course, by "Parvus Helphard", the Socialist who worked with the intelligence and was the centre of agents who kept in touch with Lenin in Switzerland, and in conjunction with the Minister in Copenhagen, played part in Lenin's return to Russia in April, 1917.

A Germany without Jews?

KURT SONTHEIMER: *Antidemokratisches Denken in der Weimarer Republik*. 363pp. Munich: Nymphenburger. DM 17. Len KATCHER: *Post Mortem*. 258pp. Hamish Hamilton, 35s.

No need to repeat a review of Professor Sontheimer's well-known book (published many years ago) *Antidemokratisches Denken in der Weimarer Republik*. But the new (hardback) paperback edition contains a substantial appendix on antidemocratic thought in the Federal Republic. It is a well-balanced summary, not oversteering whatever menace the "new-Nazi" N.P.D. might involve, rightly stressing the danger of its powerful press monopoly as Springer's, and taking a fairly unbiased view - imbalanced (on by excess) by "left-wing" radical opposition from students, and other young and not so young intellectuals.

By and large I see in that young movement a positive democratic challenge to our democracy to become more democratic and to give people a chance of proper emancipation by being more free and more adult.

The author stresses the point that, according to the Bonn constitution, any "verbally antidemocratic" upsurge would be illegal and thus *ipso facto* ruled out. Due credit is given to the Establishment's sincere attempts to curb "neo-Nazism" and to its efforts to continue the purge of war-crime trials even against public opinion. Yet, now and for some years to come the real malaise of the Germans is still conditioned by the *unbewusste Vergangenheit* and that applies to the members of the Establishment no less than to almost any middle-aged or elderly German. Professor Sontheimer aptly points to the difficulties of the Bundeswehr "to achieve some positive evaluation of the phenomenon of the July plot in 1944", and he stresses the significant fact that, while the Bonn Parliament made much ado of Bismarck's 150th birthday - who, after all, was the arch-foe of any parliamentary democracy - "no one has yet thought (or dared) to proclaim May 8 a public holiday. It is still considered the anniversary of the surrender (or the Zusammenbruch) as it is, significantly, called by most Germans; yet, it ought to be celebrated in memory of the nation's liberation from Hitler's totalitarian regime.

Some significant figures and a good deal more food for thought can be found in Leo Katcher's *Post Mortem* on the Jews in Germany. There are as many as forty-five synagogues in Western Germany, most of them brand new and as devoid of worshippers as the very large and pompously modernistic synagogue right opposite the Bonn Foreign Office. There are in the Federal Republic thirty-nine Jewish libraries, fifteen rabbis and 116 cemeteries. But of the 26,000 registered Jews - there may be a few thousand more, unregistered - twice as many are over fifty as are below thirty; 10 per cent are over seventy, and the death rate is eight times the birth rate. In East Germany 75 per cent of all the Jews (just about 1,500) are over sixty. Only 20 are under fifteen, another 13 less than thirty. In Western Germany only some eight thousand of the Jews were born there, some fifteen or sixteen thousand are former "displaced persons" from Eastern Europe. In Schleswig-Holstein it so happens that the total number of Jews (sixty-seven), equals their average age. "Don't say we live here," said one of them, "we're just waiting to die here. That will be our revenge on Hitler". In Cologne the rabbi said: "... we get the same reverence that the Egyptians show their mummies." West Berlin, with the highest proportion of German-born Jews, has the only substantial Jewish community. There are 6,000, but 3,750 of them are over fifty and only 700 under thirty.

The author is an American Jew who was commissioned to do this useful research. He had few contacts in Europe and scanty knowledge of its history: he is quite mistaken in what he says about the pre-Hitler S.P.D. as well as about alleged communist leanings of the young Goebbels; he misinterprets (and misspells) Bornmann and misunderstands the mission of the Ludwigsburg lawyers. But all these and quite a few other errors matter little, for he set out to procure a human document and has got it: he has, in fact, got scores of the people concerned, and by no means to Jews only. The Jews, of course, are supported, sheltered and protected by law - the Federal Republic would seem to be the only country in the world where antisemitism is an indictable offence - yet, not surprisingly, some of them are bitter, and inevitably when questioned as closely as the author did question them, they produce *apertures*: "The victims have come back to the scene

of the crime", said one who returned from Israel. "The loss of Germany's flag-leaf conceals many's shame", said a woman, exceptionally able journalist, respondent of the biggest London agency. She has never known her debt of gratitude to a many individual German who shielded her and ensured her safety when a girl and a young Jew in the grim years between 1933 and 1945. But however well off she is, she is not happy there: she is in England when living there a year or two. Next year she is to give up her office and her Bonn. She will emigrate to America. There is a German student doing his doctorate in Jewish Studies. This is what he told Mr. Katcher. My father was a good man. He left the Jews. Maybe that's why they hate me. I don't know any Jew. I do business with Jews. Still, they hate my life.

Another young German, who by the author that so many Germans do not seem to care about Jews, this is to say: I do care. Not because of the hat because of myself. I have to be a kind of man I am. I have to be a kind of man we all are. You are talking with important people. It's not my time to tell us the truth they don't want to be responsible. What happens.

No doubt, the Bonn Government doing much to make amends to Jews. When the East German Government finally refused a demand for restitution to Jewish survivors of concentration camps, the Bonn Government teetered to accept responsibility and pay up. It seems as significant as the unsolicited support of many institutions usually directed by Jews. Here is what one of them, Mr. Katcher when showing papers, statistics and brochures. They disclose a sad story. They are dealing with shadows, not substance... we can give lessons can have exhibitions of Jewish art and culture. But we have no Jews here is no promise that we will them in the future.

One can certainly and safely diet - an oddly and grimly fact - that about thirty years after Hitler's death just one of his victims will have been achieved. Many will be *judenrein*.

of the crime", said one who returned from Israel. "The loss of Germany's flag-leaf conceals many's shame", said a woman, exceptionally able journalist, respondent of the biggest London agency. She has never known her debt of gratitude to a many individual German who shielded her and ensured her safety when a girl and a young Jew in the grim years between 1933 and 1945. But however well off she is, she is not happy there: she is in England when living there a year or two. Next year she is to give up her office and her Bonn. She will emigrate to America.

There is a German student doing his doctorate in Jewish Studies. This is what he told Mr. Katcher. My father was a good man. He left the Jews. Maybe that's why they hate me. I don't know any Jew. I do business with Jews. Still, they hate my life.

Another young German, who by the author that so many Germans do not seem to care about Jews, this is to say: I do care. Not because of the hat because of myself. I have to be a kind of man I am. I have to be a kind of man we all are. You are talking with important people. It's not my time to tell us the truth they don't want to be responsible. What happens.

No doubt, the Bonn Government doing much to make amends to Jews. When the East German Government finally refused a demand for restitution to Jewish survivors of concentration camps, the Bonn Government teetered to accept responsibility and pay up. It seems as significant as the unsolicited support of many institutions usually directed by Jews. Here is what one of them, Mr. Katcher when showing papers, statistics and brochures. They disclose a sad story. They are dealing with shadows, not substance... we can give lessons can have exhibitions of Jewish art and culture. But we have no Jews here is no promise that we will them in the future.

One can certainly and safely diet - an oddly and grimly fact - that about thirty years after Hitler's death just one of his victims will have been achieved. Many will be *judenrein*.

NATURE

What Coleridge did do

JOHN BATE: *Coleridge*. Weidenfeld and Nicolson.

Another volume in the penetrating series of "World Literature", which small form seems to be a physical misrepresentation of the dust jacket. Professor Bate's book is a masterpiece of Coleridge from group of agents who kept in touch with Lenin in Switzerland, and in conjunction with the Minister in Copenhagen, played part in Lenin's return to Russia in April, 1917.

among them is the stock of the major movement being delayed by domestic factors, his true stride in "Christabel", "Kubla Khan", and then, because of a general weakness of will, to let it away, the next day, his philosophical and logical will-of-the-wisps, to which have resorted unless they had deserted him.

temptation, current in Coleridge among those who really know or understand Shelley, Hazlitt, J. H. Stowe in this book not

only to the general tendency of literary biography to "level down" to intelligible limits, but also to a neglect of what was really important to Coleridge himself. Most poets should be taken at their word; and Coleridge's own agreement to print "Kubla Khan", nearly twenty years after its composition, "rather as a psychological curiosity, than on the ground of any supposed poetic merits", should have led, even in his own lifetime, to some such reappraisal of his life's work as Professor Bate has now performed.

The crisis of his life was far more tragically dramatic, far less inherently futile than the common view of it. From his late twenties, and certainly from his return from Germany in 1799, Coleridge had always a magnum opus in view, a series of works that should embrace theology, morals, psychology, logic, the sciences, the arts, and make up a unified and comprehensible whole. Of all people in the modern world - and it is to the modern world that he belongs - Coleridge was uniquely qualified for such a task.

Deeply led in philosophy, a practising creative artist (by 1799) at least one masterpiece to his credit, deeply interested in the sciences, and exceptionally gifted in psychology - it is to Coleridge that we owe the word "psychoanalytic" itself.

The two great achievements in Professor Bate's study are first that he makes this psychological position totally clear, with understanding, conviction, and a refreshing absence of technical jargon; secondly, that he rethinks most of us, quite rightly, for the deplorable tendency to fragment, and feeling, in England at least, from the devastating social changes of the Industrial Revolution and the destructive forces of the first modern war.

The real drama and irony of what actually then happened has very little to do with his sad marriage, his sadder obsession with Wordsworth's sister-in-law, or even the corrosion of his own high gifts paralysed his will and struck him dumb: a lethargic dumb on paper, that is, though never in conversation.

This sense of talents unused gave him a burden of guilt which he carried like his own albatross. To ease it, he sought, long before opium, the ideal of an approving friend, for whom and through whom he could live and work. No friend could be continuously approving, nor could such an arrangement succeed indefinitely; hence his stammering disappointments over Southey and then, more fundamentally, over Wordsworth.

The modern age knows relatively little about mysticism: its general attitude is one of mistrust based on ignorance. Father Guichard therefore rightly begins with a chapter on natural and supernatural mysticism, a subject on which the finest minds of Western Catholicism have written in great detail from personal experience. While a vision of *Sancti Jacobi* was conceded to Moses and Paul alone, a lesser man not at all noted for personal sanctity might yet be granted a *momentum intelligentiae*: as Dante observes of Nebuchadnezzar, God manifests his glory to whomsoever He will, be they never so evil. Such revelations of supernatural truth, according to Thomas Aquinas, come in two legitimate ways: either through a dream in sleep, or a vision in waking, that is from a pre-mystical *luminatio* granted by nature or imposed by God. That the *Commedia* is not a poetic fiction but a dream vision has directly on a Dante's "expri- hused intuitive de l'absolu" is the author's cardinal point. The view of the very earliest commentators that it was such (confirmed now by modern psychological knowledge) was soon modified to the "fiction" theory under the influence of ecclesiastical charges of heresy and the pre-humanistic climate of northern Italy: the note is taken of the differing versions of Pietro Alighieri's Commentary. From such an experience alone could come Dante's *luminatio* - sense of mission; and the coincidences of detail with recorded visions of other contemplatives are inevitable when God reveals himself through the symbols or archetypes implanted in every human soul. In brief, when Dante keeps saying with passionate conviction *vidi... vidi*... he means exactly what he says.

The *Vita Nuova*, with its three dreams, its wondrous vision and constant interchange of dream and waking, is, in Jungian terms, a drama of the Personal Unconscious, with Beatrice and the anti-Beatrice elements as the dialectical poles. With the *Inferno* begins the drama of the Collective Unconscious, the descent into the dark wood being the first necessary step in both the Christian/Jungian theory and the Jungian Way of Individuation. The reason why commentators often find it difficult to "explain" the events of the first canto as a normal logical sequence is that they are determined by quite another logic, that of the unconscious, oneirically set in motion. Hence emerge those archetypes most associated with the "Shadow": the darkness, loneliness, figures of the beasts and the "Old Wise Man" first

he added in these abilities a religious concern which had been latent from his earliest days. He really wished to find a unity which would explain and assist the modern world, already labouring under its alarming tendency to fragmentation, and feeling, in England at least, from the devastating social changes of the Industrial Revolution and the destructive forces of the first modern war.

The real drama and irony of what actually then happened has very little to do with his sad marriage, his sadder obsession with Wordsworth's sister-in-law, or even the corrosion of his own high gifts paralysed his will and struck him dumb: a lethargic dumb on paper, that is, though never in conversation.

This sense of talents unused gave him a burden of guilt which he carried like his own albatross. To ease it, he sought, long before opium, the ideal of an approving friend, for whom and through whom he could live and work. No friend could be continuously approving, nor could such an arrangement succeed indefinitely; hence his stammering disappointments over Southey and then, more fundamentally, over Wordsworth.

The modern age knows relatively little about mysticism: its general attitude is one of mistrust based on ignorance. Father Guichard therefore rightly begins with a chapter on natural and supernatural mysticism, a subject on which the finest minds of Western Catholicism have written in great detail from personal experience. While a vision of *Sancti Jacobi* was conceded to Moses and Paul alone, a lesser man not at all noted for personal sanctity might yet be granted a *momentum intelligentiae*: as Dante observes of Nebuchadnezzar, God manifests his glory to whomsoever He will, be they never so evil. Such revelations of supernatural truth, according to Thomas Aquinas, come in two legitimate ways: either through a dream in sleep, or a vision in waking, that is from a pre-mystical *luminatio* granted by nature or imposed by God. That the *Commedia* is not a poetic fiction but a dream vision has directly on a Dante's "expri- hused intuitive de l'absolu" is the author's cardinal point. The view of the very earliest commentators that it was such (confirmed now by modern psychological knowledge) was soon modified to the "fiction" theory under the influence of ecclesiastical charges of heresy and the pre-humanistic climate of northern Italy: the note is taken of the differing versions of Pietro Alighieri's Commentary. From such an experience alone could come Dante's *luminatio* - sense of mission; and the coincidences of detail with recorded visions of other contemplatives are inevitable when God reveals himself through the symbols or archetypes implanted in every human soul. In brief, when Dante keeps saying with passionate conviction *vidi... vidi*... he means exactly what he says.

The *Vita Nuova*, with its three dreams, its wondrous vision and constant interchange of dream and waking, is, in Jungian terms, a drama of the Personal Unconscious, with Beatrice and the anti-Beatrice elements as the dialectical poles. With the *Inferno* begins the drama of the Collective Unconscious, the descent into the dark wood being the first necessary step in both the Christian/Jungian theory and the Jungian Way of Individuation. The reason why commentators often find it difficult to "explain" the events of the first canto as a normal logical sequence is that they are determined by quite another logic, that of the unconscious, oneirically set in motion. Hence emerge those archetypes most associated with the "Shadow": the darkness, loneliness, figures of the beasts and the "Old Wise Man" first

visualized as Virgil. The *Purgatorio* is dominated by the figures Beatrice/Anima and Beatrice/Sapientia, both aspects of the same energizing force as it originates in the unconscious. The *Paradiso* registers the figures into which God "transformed himself to me as I myself changed": light, joy, perfection and incalculable bliss, the river as source of life, and the final *candore rosei*. They are not just metaphors, but figures common to mystical experience in general.

In a special chapter, drawings are reproduced illustrating the chief archetypes of the three *cantiche* (Ombra, Anima, Sapientia) ranging from those made by patients under treatment to works by Dufosse, Blake and Kandinsky. The strong though strange impression made by these drawings cannot but be contrasted with the almost total failure of deliberate attempts by artists of any period to illustrate the *Commedia* with any kind of realistic skill.

The second part deals with Dante's synthesis of the rival schools of philosophy thought which he could hear expounded by the Franciscans at Santa Maria Novella in Florence, or study in their libraries, lists of whose contents at that time can now be consulted. The influence of Thomas Aquinas's writings on Dante has never been lost sight of, but the wide influence of Grosseteste and the Oxford School is not always realized. Certainly the analysis here made of the five types of *Luminatio* shows how greatly their doctrines are reflected both in the basic structure and in countless details of the poem.

The last 270 pages contain a "Reading" of the *Paradiso* based on Maritain's three "epiphanies of creative intuition". The *senso poetico*, the aesthetic process by which the poetic intuition, found in its pure and original state in its own world of preconscious non-conceptual life, passes into the work of art: *azione poetica*, arrangement of the "argument": *espansione armonica*, where by the artist's technique the inner word is changed into the outer word. Among other points, such as the primacy of the lyric element, the subtle variations of the musical background, the author well illustrates Dante's extraordinary skill as producer and choreographer, using every device to increase the solemnity of his investiture by a skilful deployment of the whole heavenly host. If the test of our understanding of Dante is the ability to meet his challenge at the beginning of the *Paradiso* and thence to follow in his wake, this book may well help to chart our course on those waters, which were never sailed before.

Tyranny

Maurice Latéy

In this wide-ranging book, Maurice Latéy sets out to show great men in action when they are released from the restraints of law, custom, and morality. As a political commentator who has spent many years studying Hitler, Stalin and other great modern dictators, he was struck by their similarities to other great dictators of the past: comparisons over many centuries throw light on both our present situation and on future possibilities. 320pp 50s

Torregrera

A World in Southern Italy

Ann Cornelison

... she has made out of her culture conflict an exquisite non-fiction novel of sensibility. As a documentary study of human beings in adversity, it deserves to be placed next to Oscar Lewis' *The Children of Sanchez*. Full of an orphan's love for her adopted town, equally full of wry knowledge of herself, the author has turned her documentary into the unflinching autobiography of a divided heart. For as this pained and loving memoir shows, progress is not as clear-cut, light and darkness are not as easily distinguished as we like to think. Time 340pp 50s

Economic Problems of Agriculture in Developed Societies

Edited by

G. U. Papi and

C. C. Nunn

This book consists of the papers and recorded discussions of the Conference of the International Economic Association, held in Rome, on the conceptual and policy problems of large changes in techniques, in scale and organisation and in the pattern of demand for output which have taken place in recent times in agriculture of advanced societies. 704pp. 140s

English Colloquial Idioms

F. T. Wood

This book is the last compiled by F. T. Wood, famous author of many standard works on the English language, before his recent death. Here he provides a comprehensive dictionary of English colloquial expressions, including many recent ones, defining their meaning and manner of use, with illustrative examples. 318pp. 35s. Papermac 16s

English Prepositional Idioms

F. T. Wood

First published in 1967 this book is being reprinted as a companion volume to *English Colloquial Idioms*. A Papermac edition is also being published for the first time. The Library Journal said about this book, which will be of use to foreign students as well as native speakers of English, "As much concisely as anyone could ever desire to know about prepositions is included in this book." 580pp. 35s. Papermac 18s

Macmillan

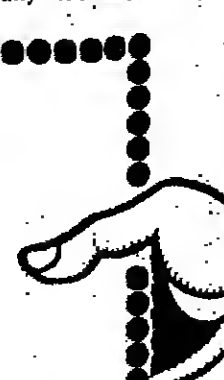
March
Queen of
Scots
Antonia Fraser



The first major biography for fifty years of one of the most romantic and controversial figures in history, who has always stirred the popular imagination.

610 pp 24 pp Illustrations
Publication 15 May 84s

Weidenfeld & Nicolson
5 Winsley Street London W1



CHATTO & WINDUS

April 24th

ROBERT SHAW

A Card from Morocco 25s

JUDITH LISTOWEL

Dusk on the Danube 30s

DONALD BARRON

The Man Who Was There 25s

May 8th

DERWENT MAY

Dear Parson 30s

JOHN F. MELBY

The Mandate of Heaven:

Record of a Civil War. China 1945-49

Photographs by Henri Cartier-Bresson 50s

MARK SCHORER

The World We Imagine:

Selected Essays 42s

PAUL ROAZEN

Freud: Political and Social Thought

April 24th 40s

THE HOGARTH PRESS

مكتبة
الأصل

wrong. They have been helped by the experience of twenty years of independence. They now conclude the real of the book, in the difficulties which the "enlightened" members of each community find in persuading their illiterate co-religionists to accept a modern, secular outlook. To reach this conclusion Dr. Karandikar analyses exhaustively the essential elements of Islam from the earliest times, tracing the development of the social and sectarian groups which have been the agencies of Islamic influence in India. This book is thought-provoking and constructive as well as scholarly.

Journalism

HARRISON, MICHAEL. *Magazine Production for Schools*. 87pp. Macdonald, 21s.

A practical guide to journalism in schools, written by the founder of the National Association of School Magazines. Starting with the simple wall magazine cuttings pasted on a display board on the wall, the author goes on to tell how to organize and produce an effective school magazine, a forty-page one, he says, can still be printed and published for less than £20. The advice is illustrated by a number of cleverly designed specimen pages from existing magazines, with the author's comments on them.

Natural History

DARWIN, CHARLES. *Questions about the Breeding of Animals*. Introduction by Sir Gavin de Beer. F.R.S. vii, 89p. Society for the Bibliography of Natural History, c/o British Museum (Natural History), Sherrinford Fund Facsimile No. 3, 25s.

This slender quarto pamphlet certainly satisfies the requirement of the Sherrinford Fund that it shall be the reproduction of a rare work. The copy in the British Museum (Natural History) is the only one known and the bibliographer of Darwin, Mr. R. H. Freeman, has not seen it reprinted, described or mentioned in any work relating to

Darwin. There is no indication of printer or date, but it was written from 12, Upper Cowey Street, and this enables Sir Gavin de Beer, in his perceptive introduction to this facsimile edition, to date it in 1840. Serving as a round-up of the "Notebooks on Transmutation of Species", it consists of twenty-one numbered paragraphs in which there are forty-four queries about the breeding of animals. Printed with large letter margins, it was presumably intended to elicit answers from correspondents to whom Darwin sent it. What answers he received are totally unknown, for he destroyed all correspondence before 1862, but it illustrates the ignorance of genetics at the time and it played its part in forming Darwin's mind to write *The Origin of Species*.

THORNTON, HENRY. *The Long Bay of Dromedary*. 151pp. Newcastle on Tyne: Frank Graham, 6, Queens Terrace, Newcastle-upon-Tyne, 2, 10s.

The writer sets down his observations of birds, beasts and fishes as seen from a favourite stretch of Northumbrian beach. Whales, sharks and seals, shells, anemones (sea gardens), and oysters and crabs found on the beach all absorb his attention and provide material for a quiet, unpretentious book which ends, rather oddly, with an alleged ghost story and a "game" played at a children's party that leaves the impression of a peculiarly gruesome sense of humour.

Social Studies

BURTON, ALAN. *The Importance of Being Irish*. 199pp. Cassell, 30s. After fifteen years in London Mr. Alan Burton went back to Dublin to find out whether reports were true of a peaceful revolution in Irish life. He records the observations he made in a "ten thousand mile tour" round the Republic, during which he met several prominent public men, and a brief visit to Northern Ireland where he interviewed the Cardinal Primate. But he relied mainly on chance conversations with men and women of many ages, occupations

and political or religious persuasions, and reports them with ultra-Irish geniality. He noticed a widespread advance in prosperity, and a new self-reliance among business men and industrialists which has attracted foreign capital rather than Government subsidy; but he saw that poverty has not disappeared on anything like a welfare state arrived, while the cost of living is high.

More impressive was the unexpected freedom of speech and action among laymen and religious in the Catholic church. Besides the awakening from prudery, he describes a more permissive approach to their people by theologians and country priests. He was ready to believe all he heard of improvements in education, the methods of the censors, and the spread of the Irish language. He also visited the Irish colony in New York and found that after a century's isolation it is at last accepting assimilation into American life.

EGAN, BOWEN. *The Customer and the Law*. 200pp. Sphere Books, 7s. 6d.

There have been several paperback guides to the law of buying and selling during the past few years, the best being those published by Penguin Books (*The Consumer, Society and the Law*) and by the Consumers' Association (*The Law for Consumers*). We may now add to them this new book by a well-known consumer adviser to the Consumers' Council, especially since it has the advantage of being able to take into account such recent statutes as last year's Theft Act and Trades Descriptions Act, and also of including as well as a strictly legal explanation much general information which will be useful to consumers.

Smith, C. Adhocracy

Longmans, 21s. Mainly addressed to students of sociology and kindred subjects, Dr. Smith sensibly treats adolescence less as a social problem (though that too is discussed) than as a process at a critical stage in the life-cycle. The central chapters examine in turn how

young people are prepared and prepare themselves for adulthood, for roles as men and women, for marriage and for work.

MCCLELLAN, M. K., and EY, P. J. *Social Work with Children*. 118pp. Routledge and Kegan Paul, 10s. (Paperback, 8s.).

As a method of social work, group-work has until recently received scant attention in Britain. This book is a modest contribution to make good the omission. The first part is on practical problems and describes actual work with groups; the second has pointed versions of theories that are considered relevant.

Travel and Topography

AMES, EVELYN. *A Glimpse of Lake*. 224pp. Collins, 25s.

The long-wheelbased Land-Rovers outside Nainital's Norfolk Hotel, leading their cargo of American tourists with their pin-new safari clothes, their cameras, their faintly artificial-seeming enthusiasm or boredom, rarely provoke the residents to a joke these days. They are too common a sight in a country whose tourist trade is one of its chief foreign-exchange earners, and whose tourist trade means almost exclusively big game.

Still, jokes there are against the tourists. Mrs. Ames has avenged them. In a book of considerable charm she has proved herself more at home in the Kenyan *kushu* lands than many of those who mock; and capable, moreover, of communicating her insights in a book whose frank enthusiasm increases its charm. There are, of course, especially perhaps in her references to people there is more to the Masai than the unpolishedness over which the author exclaims. Nevertheless, lighthearted or no, she does what many authors have failed to do: she conveys to the reader something of the awesome beauty of the African bush, and she does it with minimal anthropomorphizing; at least until the end, when she philosophizes a touch too much.

Oddly enough the literary part of the book is a tour-de-force, Victor Ambrose's convey far less than his many brilliant phrases and other hooks.

Blank, Riv. The Stars and the field. 415pp. Macdonald, £2 5s.

This history of the York with a foreword by the author, celebrates the centenary of the York's role as a corporate body (with its illustrations, and folkling maps) are added as appendices dealing with letters as climate, dialect, heraldry.

World Affairs

TEAR, SHIRAZ. *The Middle East*. 200pp. 10s. 6d.

The hagiology of Israeli histories over the Arab world, more so, is a country whose tourist trade is one of its chief foreign-exchange earners, and whose tourist trade means almost exclusively big game.

Still, jokes there are against the tourists. Mrs. Ames has avenged them. In a book of considerable charm she has proved herself more at home in the Kenyan *kushu* lands than many of those who mock; and capable, moreover, of communicating her insights in a book whose frank enthusiasm increases its charm. There are, of course, especially perhaps in her references to people there is more to the Masai than the unpolishedness over which the author exclaims. Nevertheless, lighthearted or no, she does what many authors have failed to do: she conveys to the reader something of the awesome beauty of the African bush, and she does it with minimal anthropomorphizing; at least until the end, when she philosophizes a touch too much.

VACANT APPOINTMENTS AND PUBLIC NOTICES, &c.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

WALSLEY BOROUGH OF LUTHERAN CHURCH

WALSLEY BOROUGH OF LUTHERAN CHURCH. The Walsley Lutheran Church, Walsley, is seeking a full-time Minister of the Gospel. The Minister will be responsible for the spiritual and pastoral care of the congregation, and will also be responsible for the administration of the church. The Minister should be a graduate of a theological college, and should have a minimum of five years' experience in pastoral work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Walsley Lutheran Church, Walsley, in the care of the Minister.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

SHEFFIELD POLYTECHNIC

SHEFFIELD POLYTECHNIC. The Sheffield Polytechnic is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Sheffield Polytechnic, Sheffield, in the care of the Director.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

LIBRARIAN ASSISTANT

LIBRARIAN ASSISTANT. The Librarian Assistant will be responsible for the day-to-day running of the library, including the receipt and issue of books, the maintenance of the library stock, and the supervision of the library staff. The Librarian Assistant should be a graduate of a university, and should have a minimum of five years' experience in library work. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Librarian Assistant, in the care of the Librarian.

MONASH UNIVERSITY

MONASH UNIVERSITY. The Monash University is seeking a full-time Lecturer in the Department of Education. The Lecturer will be responsible for the teaching and supervision of students in the Department of Education. The Lecturer should be a graduate of a university, and should have a minimum of five years' experience in teaching. The salary will be £1,200 per annum, plus expenses. Applications should be sent to the Monash University, Monash, in the care